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A
S E R M O N

Preached before the
Incorporated SOCIETY
FOR THE
*Propagation of the Gospel in
Foreign Parts;*

AT THEIR
ANNIVERSARY MEETING
IN THE
Parish Church of ST. MARY-LE-BOW,
On FRIDAY *February* 18, 1785.

By the Right Reverend
JOHN Lord Bishop of EXETER.

L O N D O N :
Printed by T. HARRISON and S. BROOKE,
in *Warwick-Lane.*

MDCCLXXXV.

Russell

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*At the Anniversary Meeting of the
Society for the Propagation of the
Gospel in Foreign Parts, in the Vestry-
Room of St. Mary-le-Bow, on Friday
the 18th Day of February, 1785;*

AGREED, that the Thanks of
the SOCIETY be given to the
Right Reverend the Lord Bishop of
Exeter, for the Sermon preached by his
Lordship this day before the SOCIETY;
and that his Lordship be desired to de-
liver a copy of the same to the SOCIETY
to be printed.

WILLIAM MORICE, *Secretary.*





H A G G A I II. 9.

THE GLORY OF THIS LATTER HOUSE SHALL BE
GREATER THAN OF THE FORMER, SAITH THE
LORD OF HOSTS.



UCH hath been done in the pre-
sent century towards illustrating
the prophecies in the Old Testa-
ment relating to the Messiah ; and
the justness of applying them to the great
Founder of our religion hath in many in-
stances been shewn in a clear and decisive
manner ; but a great deal more still remains
to be done. Our latest and best interpre-
ters, though they have greatly improved on
the labours of those who have gone before
them, yet have left enough to be done by
those who succeed them. The obscurity and
uncertainty, which must necessarily attend

upon prophecy, are only to be removed by frequent and gradual attempts; and perhaps the full light, which it is intended to convey to the world, may not break forth in all its splendor, till the great designs of Providence are accomplished, and *the * mystery of God is finished.*

This being undoubtedly true of prophecy in general, it will not, I trust, expose me to the charge of rashness and presumption, if I exhibit the prophecy, a part of which I have just now repeated to you, as one of those which may require a further review; nor can it be thought an impropriety to exhibit it now, as the occasion of our present meeting is, I think, closely connected with it, and as we are contributing, though, I fear, in a very imperfect manner, to its completion.

But, in order to illustrate this connection, which will be the principal business of the following discourse, it is unnecessary for me to enlarge on the explications which have hitherto been given of it. It will be sufficient for me to observe in a few words, that Christian interpreters have almost unanimously agreed

agreed to apply it to the Messiah, and supposed it to foretell, that he should come into the world before the destruction of the second temple, and fill that house with glory by his personal appearance in it; and, in consequence of this, have affirmed, that it was exactly fulfilled by our Lord, who was at first presented in the temple, as the law required, and afterwards displayed all those marks of the divine power, with which he was invested, and abundantly made up for the want of magnificence and splendor, and some other eminent distinctions peculiar to the Jewish religion and worship, in which it was vastly superior to that of Solomon.

Now, though the propriety of applying this prophecy to the Messiah, who was the great object of prophecy in the Old Testament, cannot reasonably * be doubted of; and it must be allowed that some great event is foretold, which was to be fulfilled by him; yet a doubt may be raised, whether this particular mode of applying it be the true one; and the doubt is raised on such grounds as to deserve to be seriously removed; and something more

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* Heb. xii. 26, 27.

is necessary to do it, than an appeal to the unwarranted language and fanciful distinctions of Jewish Rabbins.

But I barely mention this. It is no part of my design, nor indeed will the time allow me to discuss this point. I can only take the liberty to propose what I apprehend to be the true meaning of the prophecy, and shew what encouragement it gives us to persevere in promoting the benevolent purpose of this meeting.

And to speak plainly and without any further introduction, I apprehend the prophecy, which we are now considering, hath no reference either to the birth of the Messiah, or to any other event which happened at or near the time of his personal appearance; but is one of those, which represents something relative to the state and fortune of the Jewish and Christian churches in more distant periods; or, as the Scriptures express it, *in the latter days*: and that the prophet, when he says, that the glory of the latter house shall be greater than the glory of the former, does not intend to make any comparison between the material temples, whatever different pretensions

tensions each of them may have had ; but is carried on by the spirit of prophecy to take a view of greater and more distant objects, and to compare, in the usual language and figurative style of oriental eloquence, the dispensation of religion which was to take place in the kingdom of the Messiah, with that which had been established by Moses ; which had a close connection with a material temple, and chiefly consisted * *of carnal ordinances, imposed till the time of reformation*, but was to give place, when that time should come, to a greater and more perfect tabernacle not made with hands, that is to say, not of this building ; and the glory and excellence of which was in every respect vastly to exceed the glory and excellence of the former.

This, it seems, is a sense, in which this prophecy may be understood ; and in giving it this sense there is nothing but what is easy and natural, perfectly agreeable to the particular business, on which the prophet was employed, and to the general design and common language of prophecy ; and open to no other difficulty or objection, but what will arise from the novelty of

* Heb. ix. 9, 10.

of it, and from prejudices perhaps in favour of what has been long received and recommended by great authorities.

In the first place, then, it is an easy and natural sense of the prophecy, and perfectly agreeable to the particular business on which the prophet was employed.

The Jews, notwithstanding the favourable manner in which they had at first been dismissed the Persian court, met with great difficulties and discouragement in executing the commission which they had obtained. The building of the temple, by the intrigues of a powerful faction, had been interrupted for a considerable time, and when it was resumed went on but slowly. The poverty and meanness of it excited melancholy reflections in those, who had seen the splendor and glory of that which had been destroyed; and a want of zeal in some, and a spirit of dejection and despondency in others, put a stop almost again to the work. The prophet therefore is sent to revive their spirits; and for their encouragement assures them, that God, according to the covenant which he had made with them when they came out of Egypt, was still
their

their protector, and present with them, and therefore they ought not to fear.

This might have been sufficient for the present purpose; but the prophet does not stop here. The covenant was of a greater extent, and comprehended something more than was probably understood at that time. It implied * promises to be fulfilled at very distant periods, and referred to a glorious state of prosperity and happiness, which was, after a succession of ages, to take place in the world, and to reach to the ends of the earth. With a solemnity therefore suitable to the importance of the event, and the great scheme of Providence which was carrying on, he proceeds: *Yet once it is a little while, and I will shake the heavens and the earth, and the sea, and the dry land; and I will shake all nations, and the desire of all nations shall come; or † perhaps, they shall come to the desire of all nations, and I will fill this house with glory, saith the Lord of Hosts. The silver is mine, and the gold is mine.* The silver and gold of the universe are at my
B command.

* Levit. xxvi. 32. Deut. iv. 27—29, 30, 31. xxx. 1, 2.

† Pierce on Heb. p. 188.

command. I can confer glory in whatever manner and whenever I please. The glory of this latter house shall be greater than that of the former; *when * the throne of kingdoms shall be overthrown, and the strength of the kingdoms of the Heathen shall be destroyed. It shall be the seat of glory and worship. It shall be a spiritual building, an evangelical temple, and vastly superior in glory to that which preceded it: The walls thereof, as it is in the language of another † prophet, shall be salvation, and the gates praise. It shall be blessed with the blessing of peace; ‡ even in this place § will I give peace, saith the Lord of Hosts.*

This assurance, that God would fulfil the covenant, which he had made with their fathers, and the distant prospects, which were opened to them, of their future glory under the government and protection of the Messiah, were as proper to encourage the Jews to go on with the work, in which they were engaged, as a particular reference to the personal appearance of the Messiah could possibly be; and
if

* Haggai ii. 22. † Isaiah lx. 18. ‡ Haggai ii. 9.

§ This part of the prophecy was never fulfilled whilst the temple stood.

if this sense of the prophecy be free from the difficulties to which others are exposed, it may easily be admitted to be the true one.

2. This sense of the prophecy is also conformable to the general design of prophecy, and the uniform practice of the Jewish prophets.

It has been often observed, that the Scripture prophecies, from the first appearance of the spirit of prophecy to the conclusion of it in the Old Testament, seem to have one great event in view, which had a respect not only to the Jewish nation, but to all mankind; and scarcely any prophet is ever sent on a particular errand, or to denounce events which were near at hand, who does not occasionally intermix something, which extends beyond the immediate object, and contains a prediction of some remoter and greater event.

After a variety of revolutions which are represented to take place, in the different ages and several kingdoms of the world, expectations are raised of a state of purity, peace and happiness, which is to obtain in *the latter age*, or in the kingdom of the Messiah; and assurances are given, in the most exalted and unequivocal

terms, that not only the Jews will return in triumph to their own land, but that the Gentiles together with them will form one body in the church of God; and that the Gospel, in opposition to the powers of this world, will universally prevail and flourish, and produce the genuine fruits of piety and charity, and the other divine graces, in which it so richly abounds.

It is probable, that the purport of these predictions was neither apprehended by the prophets themselves, nor by any of their hearers; and it is further probable, that it was not intended to be fully apprehended either by them or any one else, till the event took place and corresponded with them. But in the mean time, the predictions admirably served the purpose of raising general hopes of some great interposition of Providence in their favour; and, in the midst of the most evident marks of the Divine displeasure, assured them, that God would remember mercy, and accomplish the promises which had been made to their fathers.

I need not support what I have now said by a reference to particular predictions: Instances
abound

abound in the writings of the prophets. The prophecy, which we are at present considering, seems to be one of them; and the manner of fulfilling it, which I propose, coincides with the general design of prophecy, and with the plan of the Jewish government, which was administered by a perpetual interposition of Providence, and of which prophecy was a considerable part; and we are less likely to err in interpreting prophecy by following the general design of it, and what the whole points out to us, than by indulging our fancies in an ingenious application of its several parts *.

3. The interpretation, which I venture to propose, is such as the words will bear, and perfectly agreeable to the language and style of prophecy.

It is scarcely necessary to observe, because it has been so often observed before, that the language and style of the prophets is highly figurative and metaphorical. Necessity first introduced this kind of language into common life; and the forms of government and modes of education which prevailed in the East, improved

* See Lowman on the Revelations, as quoted by Bishop Lowth, on Isaiah, ch. lx. p. 257.

proved and exalted it to the highest degree. It began in the earliest periods of their history, and hath continued unchanged to the present times. All the works of art as well as of nature furnish the materials of which it is compounded, and they are arranged with such a luxuriance of fancy and wildness of imagination as often to appear extravagant and unnatural to those who are not accustomed to them.

Houses and temples, and buildings of every kind are, in conformity to this practice, made by the prophets to represent a variety of things; and the several changes which they undergo, from laying the foundation of them at first to the destruction of them at last, are figuratively employed to denote a variety of changes in the civil and religious conditions of states and kingdoms as well as of single men.

*Behold, saith God, by the mouth of the prophet Isaiah, * I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation; and this stone, which the*
builders

* Isaiah xxviii. 16. Psalm cxviii. 22, 23. Matt. xxi. 42.
Acts iv. 2. 1 Pet. ii. 4, 5, 6.

builders refused, and is now become the head of the corner, we know, upon the highest authority, to have been a figurative representation of the Messiah and of the strength and stability of his spiritual kingdom.

St. Paul also, in an address to the Christian converts at Ephesus, makes use of the same figure: † *Ye are built, says he, upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone, in whom all the building, fitly framed together, groweth unto a holy temple in the Lord.*

We meet with the same language in the § epistle to the Hebrews, where the writer styles the Jewish and Christian church respectively *the House of God*, and in such a manner as clearly to shew how familiar the expression was with the apostle and the persons to whom he was writing.

But I forbear to multiply instances of the use of this figure, and will content myself with referring to two, which alone are sufficient to justify the interpretation which I am willing to give of the passage before us.

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† Ephes. ii. 19. See also 1 Tim. iii. 15, 1 Cor. iii. 16.

§ Heb. iii. 1-7.

The prophet Ezekiel, after a variety of predictions, which relate to the destruction of the Jewish state, the dispersion of the Jews, their return into their own country, and their flourishing condition in the kingdom of the Messiah, concludes his prophecy in some of the last * chapters with a glorious description of the evangelical church under the figure of a magnificent temple: and the prophet † Zechariah, who was sent on the same errand and at the same time with Haggai, spake to the high priest, by the express command of God, in the following words: *Behold the man, whose name is the branch; he shall grow up out of his place, and shall build the temple of the Lord; even he shall build the temple of the Lord.*

The temple, in both these prophecies, is a metaphorical, figurative, and spiritual temple; and the temple of Zechariah agrees so exactly with that of Haggai, as to give a clear and determinate sense to the words which are used by the latter. And as the desire of all nations, and the man whose name is the ‡ branch, are, with the greatest probability, supposed

* Ezek. ch. xl. &c.

† Chap. vi. 12, 13, 14, 15.

‡ Jeremiah iii. 5.

Isaiah iv. 2. xi. 1.

posed to be descriptions of the same person, so there will be little doubt of the identity of the houses or temples, which were to be built. And it may be concluded, that both of them were to be the work of the same divine builder ; a spiritual temple raised in the hearts and minds of men ; begun from the foundation at the first appearance of the Messiah ; carried on by him through a long succession of ages, and advancing by slow degrees to its full size and magnitude, to a resemblance of that building which St. John * saw coming down from God out of Heaven, prepared as a bride adorned for her husband ; having the glory of God and the Lamb to be the light thereof.

From this observation, added to the two others, which precede it, we may venture to affirm, that the former and latter house in this celebrated prophecy of Haggai may, on good grounds, be referred to the different states of religion under the Law and the Gospel ; and that, having the same great events in view with the other prophecies of the Old Testament, it leads us to expect, amongst the

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various

* Revel. xxi. 2, 23.

various revolutions of Providence, a glorious and flourishing state of religion and virtue, in which the Gospel will not only be taught and professed throughout the world, but taught and professed in the purity and simplicity, in which it began, and have a suitable influence over the lives and manners of men, and consequently the superiority and excellence of the latter house above the former, will appear in the clearest light.

The former house, the legal temple, or that institution of religion, which was delivered to the Jews, was admirably contrived to prepare the way for a better. But it had a mixture of weakness and imperfection in it, and was incapable of advancing human nature to that state of moral improvement, for which God had originally designed it.

The latter house, the institution of religion under the Gospel dispensation, is a building not made with hands, but whose builder and maker is God. Repentance from dead works, and faith in the living God, are the foundations on which it is laid. The true and living members of the body of Christ, who worship God in spirit and truth, are the materials of
which

which it is made. Its ornaments are righteousness and meekness, piety and charity, and every other moral virtue, and under the government and protection of *a High Priest* * *after the order of Melchisedeck*, who came down from heaven, and is the Son of God; who died for our sins, rose again for our justification, and is now at the right hand of God, making intercession for us; it will continue through all ages, be extended to all places, and gradually advance from one degree of perfection to another, till we are all *one* † *fold under one shepherd*; till we are made the sons of God, and † *every tongue shall confess, that Jesus Christ is Lord, to the glory of God the Father.*

We know not when this event will happen; our knowledge of it is alone derived from the Scriptures; and the expressions made use of in them seem rather to declare the certainty of it, than the particular period when it will happen. It may perhaps, if compared with the shortness of human life, and with the rapid succession of things here, be at a great

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distance.

* Psalm cx. 4. Heb. v. 10. vi. 20.

† John x. 16.

† Phil. ii. 11.

distance. The visible state of religion is such as to give us, in a human view, little reason to expect the near approach of it.

But events the most removed from human views are often brought about by instruments, which appear the most unlikely to produce them, and at times, when they are the least expected to happen. The history of Christianity in past ages affords instances of revolutions as strange as these, which the word of prophecy leads us to expect hereafter. The strangeness therefore of the event, which we expect on the credit of prophecy, is no objection to the truth of it.

Divine Providence will dispose of every thing in its proper time and place ; is always carrying on its great designs in a secret and irresistible manner ; and, *though * the kings of the earth stand up, and the rulers take counsel together against the Lord and against His anointed, yet He that dwelleth in the Heavens will laugh them to scorn, will, in opposition to their deep-laid schemes and powerful obstructions, set up his king on the holy hill of Sion, and give him*
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* Psalm ii. 2, 4.

the heathen for his inheritance, and the uttermost parts of the earth for his possession.

This is the great point to which all things are now converging; the completion of a vast plan, for the sake of which all the civil and religious establishments in the world have perhaps been permitted to exist, and to which all of them must at last give place; in short, the bringing of his reasonable creatures to this glorious state of righteousness, virtue and happiness, hath been the ultimate end and design of God in all the various dispensations of His providence from the beginning of the world; and his reasonable creatures ought to consider themselves as originally designed and for ever obliged to co-operate with him to the same glorious end, worthy of the best and wisest of beings, and most productive of universal good.

Under a strong sense of this duty those, who formed this venerable Society at first undoubtedly acted; and their successors since, during the course of the present century, have supported and conducted it with the same pious views: and it can never become an object of indifference to any thinking man, much less

to any Christian, to communicate the knowledge and to enlarge the influence of such a religion as the Gospel.

The latter must think himself obliged to do it in obedience to the authority of his great Lord and Master, who* hath expressly commanded, that the Gospel should be preached *to every creature*. The former, as a friend to mankind, as a well-wisher to the prosperity and happiness of civil society, and an enemy to every thing which is injurious to the cause of truth and virtue, must rejoice to have a religion taught his fellow-creatures, the manifest tendency of which is to make men wise and happy, and without which there is no probable means of obtaining the same good purpose.

The duty then of communicating the knowledge of the Gospel, and extending its influence, is real and indisputable; and the duty being once admitted, the performance of it must of course be regulated in the same manner as the performance of every other moral duty. The means and opportunities of performing it will be the measures, by which

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* Mark, xvi. 15.

we must be directed in performing it. Wherever these exist, and as long as they shall continue, our obligation will exist and continue too. Scarcely any man can be so detached from the rest of mankind, or placed in so solitary a situation, as to be entirely free from them.

But what the particular opportunities are with which our situation supplies us, or to what particular objects these opportunities appropriate the general duty, I forbear to mention. It has been so often and so much better done by those, who have gone before me in this function, than I am able to do it, as to make it extremely improper for me to attempt it. I will only beg leave to observe, in a few words, that there is one thing which will ever be an impediment to the success of the most zealous endeavours of this Society; and that is, the general inconsistency of the lives and conduct of those, who call themselves Christians, with the religion which they profess to believe, and which they are persuading others to believe with them. For though their dissoluteness of manners, their dishonesty and impiety, their cruelty, oppression and avarice,

is

is no real objection either to the truth or excellency of the Gospel, yet it must raise irresistible prejudices in the minds of an ignorant and suspicious people against the admission of it, and overpower the force of the strongest arguments which can be produced in its support.

The rapid and extensive progress, which the Gospel made at its first appearance in the world, is justly said to be principally owing to the Divine power, with which its preachers were invested; but I am inclined to believe, that their success depended almost as much on the purity of their lives and manners, as on the wonderful works which they performed; and I am persuaded that now, though our endeavours to convert unbelievers are not accompanied with any outward marks of Divine assistance, yet if the Gospel had that influence which it ought to have over our lives and conduct, and our Missionaries could illustrate the excellence of their doctrine by an appeal to the good fruits which it produced among Christians, the world would soon see the good and great effects of their labours; complaints of their want of success would no more be heard;

heard of; *and the * earth*, in the language of the prophet, *would soon be full of the knowledge of the Lord, as the waters cover the sea.*

It may indeed be said, that such a perfect state of moral improvement among Christians is not to be expected in the ordinary course of things. Perhaps not. Perfection belongs to nothing human. But it is still true, that if there were, the effect would be such as I have represented it. It is still true, that the nearer we approach to it, the effect would be in the same proportion. And, in short, it is still true, that every Christian, having it in his power to contribute something to advance and promote it by living suitably to the rules and precepts of his religion, ought to contribute his share to it, † looking for that blessed hope *and glorious appearance of the great God and our Saviour Jesus Christ*; to whom be ascribed all praise, might, majesty and dominion, both now and for ever. Amen.

* Isaiah xi. 9. † Tit. ii. 13.

For the Propagation of the Gospel.

heard of; and the * spirit, in the language of
the prophet, would soon be sent to the knowledge
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and precepts of his religion, ought to cherish
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time and glorious appearance of the great God
and our Saviour Jesus Christ, to whom he is
ascribed all praise, might, majesty and glory,
amen, both now and for ever. Amen.

AN ABSTRACT of the
C H A R T E R,

And of the Proceedings of the SOCIETY
 for the Propagation of the Gospel in
 Foreign Parts, from the 20th Day of
February, 1784, to the 18th Day of
February, 1785.

KING William III. of *Glorious Memory,*
 was graciously pleased, on the 16th of
June, 1701, to erect and settle a CORPO-
 RATION *with a perpetual succession, by the name*
 of THE SOCIETY FOR THE PROPAGATION
 OF THE GOSPEL IN FOREIGN PARTS; *for*
the receiving, managing, and disposing of the con-
tributions of such persons as would be induced to
extend their charity towards the Maintenance of
 a Learned and an Orthodox Clergy, *and the*
making of such other provision as might be necessary
for the Propagation of the Gospel in Foreign Parts,
upon information, that in many of our PLAN-
 TATIONS, COLONIES, and FACTORIES *be-*
yond the seas, the provision for Ministers was
mean, and many other of our said PLANTA-
 TIONS, COLONIES, and FACTORIES, *were*
wholly

wholly unprovided of a maintenance for Ministers, and the public worship of God; and that, for lack of support and maintenance of such, many of his loving subjects wanted the administration of God's word and sacraments, and seemed to be abandoned to Atheism and Infidelity, and others of them to Popish Superstition and Idolatry.

The Society was composed, by the Charter, of the Chief Prelates and Dignitaries of the Church, and of several other Lords, and eminent persons in the State, with a power to elect such others to be Members of the Corporation, as they, or the major part of them, should think beneficial to their charitable designs; and they immediately applied themselves with great zeal and alacrity to the good work; and after adjusting preliminaries in the choice of Officers, and settling standing orders and rules for their more regular proceeding, they subscribed every one of them, according to their several ranks and dispositions, an annual sum to be paid to their Treasurer, for the general uses of the Society; and chose new Members, and gave out deputations, according to the powers in the Charter, to receive and collect the donations of all charitable and well-disposed persons towards this most pious design: And thro' an especial blessing, *this work of the Lord hath all along prospered in their hands.* An infinite number of our own people, infants and adults, and many thousands of *Indians* and *Negroes,*

Negroes, have been instructed and baptized into the true faith of our Lord Jesus Christ. Great sums of money have been expended annually in the dispersing of bibles and common prayer books, with an innumerable quantity of other books, and small tracts of devotion and instruction. By which there was a very hopeful and improving appearance of religion in the public worship of God, according to the liturgy of the Church of *England*, in a great number of churches in *America*, under the direction of this Corporation, and in others which were raised by their means, till the commencement of the troubles there.

The Charter directs the Society to give an annual account to the Lord High Chancellor, the Lord Chief Justice of the *King's Bench*, and the Lord Chief Justice of the *Common Pleas*, of the several sums of money by them received, and laid out, and of the management and disposition of the revenues of the Corporation: This is punctually done. And, as the Society annually make public an Abstract of them and their proceedings, they take this opportunity of returning their most hearty thanks for the particular benefactions and legacies which were received in the year 1784, *viz.*

	<i>l.</i>	<i>s.</i>	<i>d.</i>
From the Hon. Mrs. <i>George Talbot</i> ,	5	5	0
Mr. <i>Michael Clayfield</i> , of } <i>Bristol</i> , - - - }	2	2	0
Mrs. <i>English Sutton</i> , -	2	2	0
A divi-			

A dividend on a legacy of 1000 <i>l.</i> stock from the late Mrs. <i>Eliz. Holmes</i> , previous to the transfer, (stamp deducted)	}	9	0	0
<i>Richard Burgh</i> , Esq;	-	1	1	0
The Dean of <i>York</i> and his Friends,	-	17	11	6
The Hon. Mrs. <i>Bouverie</i> , by <i>Thomas Jones</i> , Esq;	}	10	0	0
A lady unknown, by the same,	-	10	0	0
The legacy of the late <i>Leonard</i> <i>Chappelow</i> , (stamp deducted)	}	49	10	0
The legacy of the late Rev. <i>Ro-</i> <i>bert Biggs</i> , with Interest there-	-	75	9	6
on,	-			
The legacy of the Rev. <i>Edward</i> <i>Wilson</i> , (stamp deducted)	-	10	5	0
From Mrs. <i>Wilkins</i> ,	-	1	1	0
Lady <i>Isbam</i> ,	-	2	2	0
Mrs. <i>Mathew</i> , of <i>Westham</i>	-	1	1	0
The Rev. Mr. <i>Harriott</i> , of <i>Helmdon</i> ,	-	2	2	0
The legacy of <i>Nicholas Treva-</i> <i>nion</i> , Esq; of <i>New Windsor</i> , <i>Berks</i> , by his Executor, <i>John</i> <i>Trevanion</i> , Esq;	-	5	0	0
The legacy of Mrs. <i>Elizabeth</i> <i>Cowling</i> , late of <i>Southgate</i> , 11 <i>l.</i> stamp deducted	-	989	0	0

Legacy

Proceedings of the Society.

31

The legacy of the Rev. <i>Marian Feaver</i>	-	-	4	15	0
From B,	-	-	10	10	0
The Hon. Mrs. <i>Rawdon</i>	-	-	2	2	0
Two years payment, pursuant to the will of Mrs. <i>Ann Page</i> ,	-	-	10	0	0
Mrs. <i>Ann Carey</i> , of <i>Bristol</i> ,	-	-	2	2	0
Mrs. <i>Eleanor Frere</i> ,	-	-	1	1	0
<i>Samuel Langton</i> , Esq; of <i>Saucethorpe Hall</i> , <i>Lincolnshire</i> ,	-	-	3	3	0
Lady <i>Lucy Meyricke</i> ,	-	-	2	2	0
An annual payment from the late <i>Dorothy Robinson</i> , to continue during the life of <i>Elizabeth Fowler</i> ,	-	-	4	4	0
A lady unknown, by <i>J. Bacon</i> , Esq.	-	-	15	0	0
Mrs. <i>Wood</i> , of <i>Putney</i> ,	-	-	5	5	0
Two years payment from the Executor of the late Mrs. <i>Hanmer</i> ,	-	-	10	10	0
Produce of 500 <i>l.</i> <i>East India</i> 3 per Cent. annuities, the legacy of the late <i>William Solby</i> ,	-	-	255	0	0
Half a year's dividend thereon, previous to the sale,	-	-	7	10	0

From

From the Rev. Mr. <i>Du Quisne</i> ,	}			
Chancellor of <i>St. David's</i> ,		2	2	0
Mrs. <i>Palmer</i> , of <i>Carlton</i> ,	-	2	2	0
A Lady unknown, by the	}			
Rev. Mr. <i>Dyer</i> ,		1	1	0
<i>Richard Burgh</i> , Esq;	-	1	1	0
<i>William Peacock</i> , Esq; (annual)	-	2	2	0
Mrs. <i>Eleanor Frere</i> ,	-	1	1	0
Mrs. <i>English Sinton</i> ,	-	2	2	0
A person unknown, by the	}			
Rev. Dr. <i>Morice</i> ,		3	3	0
		£. 1540	10	0

Likewise a transfer of 1000*l.* in the 3 *per cent.* Consolidated Bank Annuities, being the legacy of Mrs. *Elizabeth Holmes*.

And another transfer of 500*l.* in the 3 *per cent.* Reduced Bank Annuities, being the legacy of Mrs. *Ann Cotefworth*, for the religious uses of the Protestants in the valleys of *Piedmont*.

These legacies and benefactions, together with twelve pounds, twelve shillings, paid at the entrance of new members, amounting to the sum of one thousand five hundred and fifty-three pounds, two shillings, are the whole of the casual income of the Society, for the

the year 1784. But a larger sum of three thousand eight hundred and twenty-seven pounds, nineteen shillings, and five pence, hath been expended in salaries, books, and gratuities to Missionaries, and other incidental charges.

A LIST of the Society's Missionaries, Catechists and School-masters, with their respective salaries, and the places at which they officiate.

NEWFOUNDLAND.

Annual Salaries.

		£.
1	Mr. <i>Walter Price</i> , Missionary at St. <i>John's Town</i> ,	} 50
2	Mr. <i>James Balfour</i> , Missionary at <i>Harbour Grace</i> and <i>Carboneer</i> ,	
3	Mr. School-master at <i>Harbour Grace</i> ,	} 10
4	Mr. , Missionary at <i>Trinity Bay</i>	
		} 50

NOVA SCOTIA.

5	Dr. <i>John Breynton</i> , Missionary at <i>Halifax</i> ,	70
6	Mr. <i>Jacob Bailey</i> , Missionary at <i>Annapolis</i> and <i>Granville</i> ,	} 50

E.

7. Mr.

7	Mr. John M'Namara, School-master at Annapolis, ————	10
8	Mr. Peter Delaroche, Missionary to the French, Germans, and English, at Lunenburg, ————	70
9	Mr. Neuman, School-master at Lunenburg, ————	10
10	Mr. Bailly, School-master to the French at Lunenburg, ————	15
11	Mr. William Ellis, Missionary at Windsor, Newport, and Falmouth, ————	50
12	Mr. James Wiswall, Missionary at Cornwallis, Horton, and Wilmot, ————	30
13	Mr. Cornelius Fox, School-master at Cornwallis, ————	10
14	Mr. Eagleson, Missionary in the County of Cumberland, ————	70

There are likewise two other Missionaries now in Nova Scotia, viz.

15	Mr. Isaac Browne, ————	50
16	Mr. John Panton, ————	30

who are not yet absolutely fixed in any Mission.

Province of NEW BRUNSWICK.

17	Mr. Samuel Cooke, Missionary, ————	60
18	Mr. John Beardsley, Missionary, ————	35

CANADA.

19	Mr. John Stuart, Itinerant Missionary, &c. to the Mohawk Indians, ————	50
20	Mr. John Doty, Missionary at Sorrell, ————	50
21	Mr. ————	

- 21 Mr. *Lewis Vincent*, School-master and
Catechist to the *Indians* at *Kenti*, — } 15

CAPE BRETON.

- 22 Mr. *Ranna Cossit*, — — — 30

MOSQUITO SHORE.

- 23 Mr. *Post*, Catechist to the *Indians*, 40

BAHAMA ISLANDS.

- 24 Mr. — — —, Missionary at *Pro-*
vidence, — — — } 25
25 Mr. — — —, Missionary at *Har-*
bour Island and *Eleuthera*, — — — } 50

AFRICA.

- 26 Mr. *Philip Quaque*, Missionary, Cate-
chist and School-master to the *Ne-*
groes on the *Gold Coast*, — — — } 50

The Society also have agreed, in consideration of the very distinguished merits of Dr. *Chandler* in the service of the Society, and the circumstances of his health, to continue his present salary:

And likewise Mr. *William Clarke's*, whose infirmities of body render him unable to undertake any Mission.

- 27 Dr. *Chandler*, — — — — — 50
28 Mr. *Clarke*, — — — — — 20
E. 2. The

The Society allow ten pounds worth of books to each Mission for a library, and five pounds worth of pious small tracts to every new Missionary, to be distributed among his parishioners, and other parcels of books, as occasion require. And as the Society generally receive from their Missionaries accounts of their proceedings, and of the state of their several Missions, it is thought proper to publish the following Abstract of such informations as were received from the Missionaries and others in the year 1784.

Newfoundland.

In the beginning of last spring the Rev. Walter Price, Curate of Dartmouth, having been recommended to the Society by the principal merchants and traders at that place, as a very proper person to succeed the late Mr. Langman in the Mission of St. John's, Newfoundland, was accordingly appointed to it, and the Society have had the satisfaction of hearing that he is very happily settled there, and meets with every encouragement which his diligent attention to the duties of his function may induce him to expect from the regard and esteem of his congregation.

In the course of the year the Society have received several letters from him, by which it appears in general, that the religious state of
the

the island requires much more spiritual assistance than the Society are at present enabled to afford, there being many places where a Minister might be very advantageously employed. The Popish religion prevails much throughout the island.

There are about two or three thousand winter residents in St. John's. Mr. Price had baptised 31, married 16, buried 66. The principal inhabitants and magistrates constantly attend church, but the number of communicants is as yet very small.

Besides the care of his own proper parish, he has occasionally visited other places: in particular, Pity Harbor and Bay Bull, thirty-two miles from St. John. At the latter place there are 600 inhabitants, but very few Protestants. He represents to the Society that the southern parts of the island, from Ferryland to Cape Rois, stand in great need of a Missionary. That, at Placentia, St. Mary's, Fortune Bay, and Trepassey, there are many English people settled who have never heard the word of God preached among them for thirty years past.

The northern part, from Trinity Bay to Cape St. John's, is equally destitute of the opportunities of public worship. In some places a few religious lay men assemble their neighbours

hours together, and read the service of the church and a sermon. This has been the case more particularly at Trinity Bay and the adjacent harbors, where a Minister has long been wanting. The principal inhabitants, however, being now in a more settled state since the peace, and thoroughly sensible of the baneful influence which the want of religious instruction and public worship have had on the morals and happiness of the people, have expressed their concern to the Society, and earnestly solicited their protection and assistance. At the same time they have recommended a gentleman of good abilities and unblemished character, who at present endeavors to supply the defect by reading prayers and a sermon to his neighbors every Lord's day; and whom they would be happy to have fixed in that place as a Missionary from the Society. And considering the deplorable situation of the people there, and the strong assurances that the person recommended is very likely to answer the Society's view in spreading the knowledge of the Gospel, they have given leave for his repairing to England, that he may be ordained, and return Missionary to that place.

The Society have sent Mr. Price a large number of prayer-books and religious tracts.

Two

Two letters have been received from the Rev. Mr. Balfour, Missionary at Harbor Grace, containing his notitia, which is as follows :

That there are in his Mission 4084. Within the last year 103 baptisms, viz. 91 infants and 12 adults; marriages 26; and burials 22. He mentions the great increase of Popery. He has administered the Lord's Supper every Sunday during the warm weather, in hopes of increasing his communicants; and it has had an happy effect, for the number is now 200.

Mr. George Fullilove has quitted the school, and is come to England. Another was not appointed when Mr. Balfour's last letter was sent away.

But there are many more places where Ministers are much wanted in that island, and as soon as the Society are satisfied that there can be a decent provision for a Minister, they will readily listen to any application of that kind.

Nova Scotia.

The Rev. Dr. Breynton, in his letters to the Society, mentions the rapid increase of inhabitants in Nova Scotia. That, numerous settlements are daily forming, both on the coast
and

and in the interior parts of the country, which being entirely secluded from any communication with the established Missionaries, may call for the farther attention of the Society; and he is of opinion that two well instituted Itinerant Missions might be of singular advantage. That, the case of the poor negroes is truly piteous, many hundreds of which (adults and children) have been baptised, and some of them are constant communicants. He has endeavored to promote obedience and industry among them by all proper encouragements and rewards. He expresses great satisfaction in being authorised by the associates of Dr. Bray to establish a negro school.

The Rev. Mr. Bailey, in a letter of the 28th of October last, acquaints the Society, that, by virtue of a mandate from the Governor, he has been inducted into the church of Annapolis, and that he has now a prospect of establishing an happy agreement between the old and new inhabitants, and of pursuing measures for the speedy finishing of the church. He has been blessed with so good a share of health, that he has been able to attend every branch of parochial duty without any interruption. He has paid strict attention, and he is happy to say with no little success, to the younger part of his flock, having made it a rule to perform divine service and to catechise the children every Wednesday at Annapolis; and

and has visited the more distant schools in his neighborhood, to examine the proficiency of the children, and to instruct them in the principles of religion and morality. More than 100 children have learned the church catechism perfectly. The number in the two schools at Annapolis are eighty, who regularly attend when the weather permits. At Granville he officiates every second Sunday in a month to a large congregation, and catechises in public.

In August last he visited Digby, a town newly settled, at twenty miles distance, and found a laudable spirit of emulation prevailing among the children and their instructors. And it will be no more than justice to mention, with the highest approbation, the conduct of Mr. Forman, a refugee and a half-pay officer, who is the principal school-master in that place. As he observed with concern the growing evils in that populous settlement arising from the want of public worship, and from the abuse and profanation of the Lord's day, he has accustomed himself to assemble his pupils in particular on that day, and to read the church service and a sermon to them. In a few weeks he had crowded audiences, which had produced a visible alteration in the manners of the people.

Mr. Bailey observes, that large settlements and towns are daily forming, where scarcely
F a vestige

a vestige of human cultivation and resort existed before the late calamitous emigrations, which naturally calls for a proportionable accession of clergy. Mr. Wifwall has indeed travelled in the summer beyond his proper limits, and Mr. Bailey has followed his example. But when the roughness and difficulty of the roads, the obstructions of mountains and forests, the intervention of rapid rivers, and the expence and danger of travelling are considered, such distant excursions cannot often be repeated: they can only be attempted in the summer. These unfortunate exiles wish it to be considered how many and great difficulties are to be encountered in forming new settlements, and that it must be several years before even the most industrious can raise provisions sufficient for their own family. Under these circumstances, it is impossible for them to make an adequate provision for Ministers without the bounty of Government and the charitable contributions of their Christian brethren in Europe.

At Annapolis Mr. Bailey has between 30 and 40 communicants, and above 20 at Granville.

He recommends the people of Digby to the attention of the Society. The town, he says, is compact, and contains 500 families of loyal refugees, and he thinks there is no part in the province where a Minister could be of more service.

About

About a mile from Digby is another town, consisting of 65 families of Negroes, who seem heartily disposed to receive any religious instruction that is offered them. These negroes and some others about Annapolis were formerly slaves in the southern provinces. He has baptised several of them, who have discovered a docility and a desire to receive the truths of Christianity. A Minister to propagate the Gospel among such a people would be a great blessing indeed.

In consequence of these and other representations to the like effect, the Society have ordered a fresh supply of prayer-books and religious tracts for the use of the children and poor in Mr. Bailey's Mission. They have given him directions to settle a school-master at Granville, and they have it in contemplation, and hope soon to be able, to send a Minister to Digby, and two more to be fixed in such places where their utility shall appear to be most extended.

It is with great concern that the Society's apprehensions have been confirmed respecting their worthy Missionary Mr. John Sayre, who died in the last summer.

Two letters have been received from the Rev. Mr. Wiswall, Missionary at Cornwallis, &c. by which the Society are informed, that

there are in his Mission 700 families living dispersed and remote, in an extent of country about 40 miles long, and 12 broad, among which enthusiasm and ignorance prevail greatly. It is his intention in future to preach lectures in the several quarters of the town. Colonel Burbidge and the late Mr. Best have erected, at their own expence, a small church at Cornwallis, and made it over, with an acre of ground for a burying yard, to the Minister for ever.

There are only ten families at present who have the ability to contribute to his support, the rest being poor. These have given a proof of their regard, in agreeing to build him an house upon the Glebe, which in its present condition rents for 15*l. per ann.* Colonel Burbidge has given 50*l.* towards it, and Mr. Belcher, the other church-warden, finishes the article at his own expence. He preaches at Horton one Sunday in every month, in the Baptists meeting-house, with which they have accommodated him.

In the last summer he visited Digby, a new town built by the refugees, in which there are already 400 houses, but no Minister there of any denomination. He preached there to a crowded audience, and baptized seven infants and three adult Negroes. In his own parish he has baptised 17 infants, buried three corpses, and

and married 16 couple. Communicants about 12. He requests some prayer-books and small tracts, which, he says, are very much wanted in those parts. The Society have accordingly sent him a supply.

No letter has been received from Mr. Eagle-son in the last year.

Mr. Ellis, Missionary at Windsor, acquaints the Society, that the great influx of strangers has made no alteration in his Mission. Some decent church families have settled as far down as Horton, but in Windsor they see only passengers. His notitia is as follows: baptisms 51; burials 17; marriages 12; commun-icants 58.

Canada.

It was mentioned in the last year's Abstract that Mr. Doty, formerly the Society's Missionary at Schenectady, was about to go to Canada, and settle at Sorrel, where it was supposed he would collect a congregation of Protestants, and be very usefully employed.

The Society have had the satisfaction of hearing of his safe arrival, after a passage of eight weeks from Gravesend, and have reason to conclude that this appointment will fully answer their wishes, in establishing a regular
ministra-

ministration of God's word and sacraments among a people who much wanted it, and seem willing to receive it. He landed at Quebec on the 12th of June last, and having delivered the Society's letters to the Governor, and been favored with his approbation, he soon after proceeded to the place of his destination. There he learnt that 300 loyalists from New York had just left the place, and gone to Cataracqui to lands allotted by Government, and were forming an extensive settlement. There remained however 70 families and other Protestants within the town and district of Sorrel. These, though of a mixed society, consisting of Christians of various denominations, do all attend on divine worship; and the Lutherans consider themselves as members of our church. Mr. Doty has visited most of them. The nearest settlement is distant about five miles, and the farthest about nine miles from the town. Though this distance may make a regular attendance at church somewhat inconvenient, yet, as they will all have horses and Canadian carriages, he hopes every difficulty will be surmounted.

For the first four or five weeks he performed divine service in the Romish chapel. But as that indulgence was found inconvenient to be continued, he got the permission of the commanding officer to fit up a barrack, which now accommodates near 200 people, in which they assemble

assemble every Lord's day, commonly about 150. Service is performed twice a day; in the morning Mr. Doty preaches; in the afternoon he delivers a lecture on some part of the Creed, and intends to proceed in like manner through the Ten Commandments, and Lord's Prayer. His own residence is also a barrack, but 'tis hoped his people will soon provide him a better habitation.

The Society's prayer-books and religious tracts, which he carried out with him, were very gratefully received by the people, and are likely to answer the pious purposes intended. He only laments that the number, though large, was not equal to the wants of the people. The Society therefore have ordered a fresh supply.

There are settled in the town 39 heads of families; in the districts 96. In all, single persons and children, 368. Since July he had baptised only one, married two couple, and buried two.

The Rev. Mr. Stuart still continues at Montreal, designing, however, as soon as possible, to remove into the new settlements about Cataracqui and Kenti, that he may take upon himself his old charge of the Mohawk Indians. The Society have received two letters from him in the course of the year, bearing
date

date May 25 and July 17, 1784, giving this account of the new settlements of loyalists and Mohawk Indians in the places above-mentioned. A part of the Mohawks had removed the preceeding summer from La Chine to Niagara ; the remainder went last May to the Bay of Kenti, 40 miles above Cataracqui, to take possession of lands assigned them by the Government. It is not yet determined whether the whole tribe, together with their brethren of Conajoharee, will unite in this new settlement, as Captain Brant, with a number of the Mohawk and Conajoharee chiefs, have it in contemplation to form a grand settlement on a river, 40 miles above Niagara, on the Canada side the lake, being incoraged to this by the mildness of the climate, fertility of soil, and convenience for hunting. But those of the Mohawks who are gone to Kenti intend to remain there, in hopes of having the advantages of a Missionary, School-master and Church. For this purpose Mr. Stuart has recommended to the Society, with the approbation of Sir J. Johnson and Colonel Claus, a Mr. Lewis Vincent, a young Loretto Indian, who understands their language, is a good interpreter, and has had a tolerable education, and gained some competent knowlege both of the French and English languages, to be the catechist and school-master there. And the Society have accordingly confirmed the appointment.

On

On the 2d of June last Mr. Stuart himself set out on a visit to these Mohawks, taking in his way all the new settlements of Loyalists on the River and Lake, and on the 18th of the same month he arrived at Niagara. On the following Sunday he preached in the garrison, and in the afternoon, to satisfy the eager expectations of the Mohawks, he went on horseback to their village, about nine miles distant, and officiated in their church. After a short intermission, they returned to the church, where he baptised 78 infants and 5 adults; the latter having been previously instructed by his Indian clerk, who regularly reads prayers on a Sunday, and lives a very sober and exemplary life. The whole was concluded with a discourse on the nature and design of baptism. It was a very affecting scene to Mr. Stuart to see those affectionate people, from whom he had been separated more than seven years, assembled together in a decent and commodious church, erected chiefly by themselves, and with the greatest seeming devotion and gravity. Even the windows were crowded with those who could not find room within the walls. The concourse of Indians was unusually great, owing to the circumstance of the Oneidas, Cayugas, and Onondagas being settled in the vicinity. Before Mr. Stuart left them he baptised 24 children and married 6 couple. On his way home he remained some time at Cataraqui, where he baptised all the children that were
G presented.

presented to him, and buried one. He next proceeded to the Bay of Kenti, 42 miles distant, and was kindly received by the Mohawks settled there, who were busy in building houses, and laying the foundations of their new village named Tyonderoga. The school-house was almost finished. The situation of this settlement is really beautiful; and as there are at present as many Loyalists at Cataraqui as will occupy the coast quite to the Indian boundaries, it is probable that it will soon become a place of consequence.

These loyal Exiles express the most anxious desire of having Clergymen sent among them, and they look up to the Society for assistance in their present distress. The Loyalists are forming settlements on the river St. Lawrence, where, doubtless, the Society's bounty may in future be usefully bestowed. But at present, the settlers are so poor, and necessarily dispersed along an extensive shore, that, unless some extraordinary support is given by Government, in addition to the exertions of the Society, it will be difficult for Clergymen to support themselves, especially if they have families, till the colony has made some progress in cultivation, and some assistance is given them towards building of churches. These first adventurers will not be able to procure bread from their lands, in less than two years, and no Clergyman can expect the least assistance
from

from his parishioners in less than seven. Since his last notitia, the number of baptisms, including those at Niagara and along the communication, is 173, of which 107 were Indians; marriages 17; burials 13.

Bahamas.

The Society have received information that the Rev. Mr. Barker, instead of returning to his former Mission at Providence in the Bahamas, had settled in a parish at the Bermudas, where there is a legal provision for a Minister. They have sent directions to Mr. Seymour to take that Mission, and were in hopes that before this time he had gotten safe thither with his family from Augustine; but since this Abstract went to the press, the lamentable intelligence has been brought that he died in his passage to the Bahamas.

Africa.

The Rev. Mr. Quaake, the Society's Missionary at Cape Coast, has been for some months in England on his own private affairs. In his voyage back in February last, he had the misfortune to meet with a dreadful storm and hurricane, by which he sustained great damage to his books, apparel, &c.. The ship however, after much danger, made the port of L'Orient in France, where Mr. Quaake was

to remain till he should be able to proceed on his voyage. The Society, having considered his loss, have ordered him a gratuity of 20*l*.

THE Society having taken under their most serious consideration the state of the Church, and of their Missionaries in North America, have lately come to the following determinations respecting those Clergymen who remain in the United States, and those to whom the Society have hitherto continued their former salaries, though in no stated employment under them.

IT must appear, from a perusal of their charter, that the Society cannot employ any Missionaries, except in the PLANTATIONS, COLONIES AND FACTORIES BELONGING TO THE KINGDOM OF GREAT BRITAIN; but, at the same time, having fully considered the services, and the circumstances of those who are now officiating in the United States, have agreed to continue their present salaries to Michaelmas next; the option being given to them to remove into any of the King's dominions in America. And for such as shall make that choice, the Society are engaged to provide to the utmost of their power.

And

And as there has been a provision made by Government for four Missions in the Province of New Brunswick (which was lately divided from Nova Scotia) the Society have already recommended two of their Missionaries, Mr. Cooke, formerly of Shrewsbury in New Jersey, and Mr. Beardley, of Poghkeepsie in New York Province, to fill up two of them, in such places as the Governor shall judge proper. The other two appointments in New Brunswick are kept open, until the Society can learn to which of their Missionaries it will be most eligible and convenient to settle in that country.

But respecting those Clergymen who have, for some time past, been unemployed, and to whom it is not convenient to undertake any Mission at present, the Society have not thought it proper, or indeed consistent with their trust, to continue their present stipends beyond the fore-mentioned period, except in some cases of age, infirmities, or distress, which may call for a particular indulgence.

Upon this principle the Society has withdrawn the salaries of Dr. Byles, and of Mr. Odell; the former having been appointed by Government Chaplain to the Garrison at Halifax, with which duty a Mission at a distance would be incompatible; and the latter being engaged

engaged in a civil imployment under Governor Carleton.

The Society also, having considered the precariousness of their funds, depending chiefly on annual subscriptions and voluntary contributions, have judged it fitting to make a deduction from the salaries of the old Missions in Nova Scotia, to which the aid of Government, from the first settlement of that Province, has been extended, and where the people are now in a capacity to contribute to their support. By this means they will be the better inabled to provide for such Missionaries as will soon be sent among the indigent and scattered settlers, who cannot, at present, be supposed to contribute in any degree to the maintenance of their Ministers.

The Society being thus obliged, by their Charter, to apply the subscriptions and other contributions by them received *to the Propagation of the Gospel in Foreign Parts, under the Dominion of the Crown of Great Britain*, and being accountable for such application, they regret the unhappy events which confine their labors to the Colonies remaining under His Majesty's sovereignty. It is so far from their thoughts to alienate their affections from their brethren of the Church of England, now under another Government, that they look back with comfort at the good they have done for many
years

years past, in propagating our holy religion, as it is professed by the established Church of England; and it is their earnest wish and prayer, that their zeal may continue to bring forth the fruit they aimed at, of pure religion and virtue; and that the true members of our Church, under whatever civil government they live, may not cease to be kindly affectioned towards us. And although the Society are under the melancholy necessity of declaring void the office of such Missionaries as are no longer subjects to His Majesty, they do it with as tender a regard to particular cases as the nature and circumstances of their trust will admit, they having always been ready to give every possible attention to the distress of any meritorious persons in their service.

☞ The Society, from their first institution, taking into their serious consideration the absolute necessity there is, that those Clergymen, who shall be sent abroad, should be duly qualified for the work to which they are appointed, desire every one, who recommends any person to them for that purpose, to testify their knowlege, as to the following particulars:

1. The age of the person.
2. His condition of life, whether single or married.
3. His

3. His temper.
4. His prudence.
5. His learning.
6. His sober and pious conversation.
7. His zeal for the Christian religion, and diligence in his holy calling.
8. His affection to the present Government.
9. His conformity to the doctrine and discipline of the Church of *England*.

And the Society request all persons concerned, that they recommend no man out of favor or affection, or any other worldly consideration, but with a sincere regard to the honor of Almighty God, and our blessed SAVIOR; as they tender the interest of the Christian Religion, and the good of mens souls.

But if any person should appear abroad in the character of a Clergyman of the Church of *England*, and disgrace that profession by improper behavior, the Society desire their friends to examine, if they can, into his *Letters of Orders*, and to inspect the list of the Missionaries annually published by the Society, by which it will be found, that he came thither without their knowlege; or if it should happen otherwise, they will upon due information *put away from them that wicked person.*

EXTRACT

EXTRACT from the INSTRUCTIONS
given to the CLERGY employed by the
SOCIETY for the *Propagation of the Gospel*
in Foreign Parts.

First, *With respect to Themselves.*

I. **T**HAT they always keep in their view the great Design of their undertaking, *viz.* To promote the Glory of Almighty God, and the Salvation of Men, by propagating the Gospel of our Lord and Savior.

II. That they often consider the Qualifications requisite for those, who would effectually promote this design, *viz.* A sound knowledge and hearty belief of the Christian religion; an apostolical zeal, tempered with prudence, humility, meekness and patience; a fervent charity towards the souls of men; and, finally, that temperance, fortitude, and constancy, which become good soldiers of Jesus Christ.

III. That in order to the obtaining and preserving the said qualifications, they do very frequently in their retirements offer up fervent Prayers to Almighty God for His direction and assistance; converse much with the Holy Scriptures; seriously reflect upon their ordination vows; and consider the account which they are

H

to

to render to the great Shepherd and Bishop of our souls, at the last day.

IV. That they acquaint themselves thoroughly with the doctrine of the Church of England, as contained in the Articles and Homilies; its worship and discipline, and rules for behavior of the Clergy, as contained in the Liturgy and Canons; and that they approve themselves accordingly, as genuine Missionaries from this Church.

V. That they endeavour to make themselves masters in those controversies, which are necessary to be understood, in order to the preserving their flock from the attempts of such gainfayers as are mixed among them.

VI. That they take special care to give no offence to the Civil Government, by intermeddling in affairs not relating to their own calling and function.

Secondly, *With respect to their Parochial cure.*

I. **T**HAT they conscientiously observe the rules of our Liturgy, in the performance of all the offices of their ministry.

II. That besides the stated service appointed for Sundays and Holy-days, they do, as far as they shall find it practicable, publicly read the
daily

daily morning and evening service, and decline no fair opportunity of preaching to such as may be occasionally met together from remote and distant parts.

III. That they perform every part of Divine Service with that seriousness and decency that may recommend their ministrations to their flock, and excite a spirit of devotion in them.

IV. That the chief subjects of their sermons be the great fundamental principles of Christianity, and the duties of a sober, righteous, and godly life, as resulting from those principles.

V. That they particularly preach against those vices, which they shall observe to be most predominant in the places of their residence.

VI. That they carefully instruct the people concerning the nature and use of the Sacraments of Baptism and the Lord's Supper, as the peculiar Institutions of Christ, pledges of communion with Him, and means of deriving grace from Him.

VII. That they duly consider the qualifications of those Adult persons to whom they administer baptism ; and of those likewise whom they admit to the Lord's Supper ; according to the directions of the Rubrics in our Liturgy.

VIII. That they take a special care to lay a good foundation for all their other ministrations, by catechising those under their care, whether children or other ignorant persons, explaining the Catechism to them in the most easy and familiar manner.

IX. That those, whose parishes shall be of large extent, shall, as they have opportunity and convenience, officiate in the several parts thereof, so that all the inhabitants may by turns partake of their ministrations; and that such as shall be appointed to officiate in several places, shall reside sometimes at one, sometimes at another, of those places, as the necessities of the people shall require.

XIV. That each of them keep a Register of his parishioners names, profession of religion, baptism, &c. according to the scheme annexed, N^o I. for his own satisfaction, and the benefit of the people.

Thirdly, *With respect to the Society.*

I. **T**HAT each of them keep a constant and regular Correspondence with the Society, by their Secretary.

II. That

II. That they send every six months an account of the State of their respective parishes, according to the scheme annexed, N^o. II.

III. That they communicate what shall be done at the meetings of the Clergy, when settled, and whatsoever else may concern the Society.

N^o. I.

Notitia Parochialis; to be made by each Minister soon after his acquaintance with his people, and kept by him for his own ease and comfort, as well as the benefit of his parishioners.

I. Names of Parishioners.	II. Profession of Religion.	III. Which of them baptized.	IV. When baptized.	V. Which of them Communicants.	VI. When they first communicated.	VII. What obstructions they meet with in their ministrations.

N^o. II.

N^o. II.

Notitia Parochialis; or an Account to be sent home every six months to the Society by each Minister, concerning the spiritual state of their respective parishes.

I. Number of Inhabitants.	
II. No. of the Baptized.	
III. No. of Adult persons baptized this Half-year.	
IV. No. of actual Communicants of the Church of England.	
V. No. of those who profess themselves of the Church of England.	
VI. No. of Dissenters of all Sorts, particularly Papists.	
VII. No. of Heathens and Infidels.	
VIII. No. of Converts from a profane, disorderly and unchristian course, to a life of Christian purity, meekness, and charity.	

The

The Receipts and Payments on the GENERAL ACCOUNT of the Society for the Year past, stood thus at the Audit of the Society, on the 31st day of *January*, 1785.

R E C E I P T S.

	£.	s.	d.
By balance of last account, -	882	16	2
By benefactions and legacies, -	1540	10	0
By subscriptions and entrance of members, - - - - - }	499	16	0
By dividends in the funds, -	878	0	0
By three <i>Exchequer</i> annuities, -	42	0	0
By rent of estates, -	85	0	9
By rent of <i>Codrington</i> estate, one year, - - - - - }	500	0	0
	£. 4428	2	11

P A Y M E N T S.

PAYMENTS.

	£.	s.	d.
To Salaries and Gratuities to			
Missionaries, Catechists, and	32	10	12
Schoolmasters, - - - -			9
To Officers salaries, - - -	37	0	0
To one year's annuity to <i>Mary</i>	10	0	0
<i>Roper</i> , - - - -			
To one Gratuity and Books sent	38	17	3
Abroad, - - - -			
To cash advanced on the <i>Bar-</i>	108	1	8
<i>badoes</i> account, - - -			
To printing and dispersing the			
Anniversary Sermon and Ab-	198	9	5
stract, law expences, stationer's			
bills, and other incidental			
charges, - - - -			
To balance in the Treasurer's	492	1	10
hands, - - - -			
	£. 4428	2	11

An Abstract of the LONDON ACCOUNT re-
lating to *Codrington College* and their Plan-
tations in *Barbadoes*, as balanced by the
Auditors the 31st day of *January*, 1785.

The Society to the Trust, Dr.

£. s. d.

Barbadoes.

Barbadoes.

The Society to the Trust, Cr.

	£.	s.	d.
By Debts already incurred, as } per last account, - - }	2617	13	5½
By a debt still owing to the } representatives of <i>Codrington</i> and <i>Miller</i> , - - }	1000	0	0
By Interest on money advanced,	80	5	0
By a Law charge concerning } <i>Henley Plantation</i> , &c. - }	39	19	4
	£. 3737 17 9½		

* * * Since the last Audit the Society have discharged one-half of the debt due to the representatives of *Codrington* and *Miller*, by the rent received from *John Brathwaite*, Esq; which will come into the next year's account.

The Society to the Trust, Co.

1000 0 0	By a debt still owing to the representatives of Cuthbertson and Miller
80 2 0	By interest on money advanced
39 19 4	By a law change concerning the Plantation, &c.
2017 13 21	By debts already incurred, as per last account

£. 3737. 17. 04

Since the last Audit the Society have discharged one-half of the debt due to the representatives of Cuthbertson and Miller, by the rent received from John Bradburn, £100 which will come into the next year's account.

A LIST of the
MEMBERS
OF

*The SOCIETY for the Propagation of
the Gospel in Foreign Parts.*

Time of
Admission.

A.

- 1779 **T**HE Most Reverend his Grace *Richard*
Lord Archbishop of *Armagh*, and
Primate of *Ireland*.
1754 The Right Rev. *Jonathan* Lord Bishop of
St. Asaph.
1758 The Rev. *East Apthorp*, D. D. Rector
of *St. Mary-le-Bow*.
1772 *Abraham Atkins*, Esq; *Clapham*.
1779 The Rev. *James Altham*, A. M. Vicar of
St. Olave's Jewry, *London*.
1783 Mr. *Paul Agutter*, of the City of *London*,
Merchant.

THE

Time of
Admission.

B.

- 1751 **T**HE Right Reverend *Charles* Lord Bishop of *Bath and Wells*.
- 1759 The Right Reverend *Christopher* Lord Bishop of *Bristol*.
- 1780 The Right Reverend *John* Lord Bishop of *Bangor*.
- 1753 The Rev. *George Berkeley*, LL. D. Prebendary of *Canterbury*.
- 1762 *Edward Bearcroft*, Esq; *Lincoln's Inn*.
- 1762 The Rev. *Philip Brown*, B. D. Rector of *Bletchington, Oxfordshire*.
- 1763 The Rev. *Mr. Bourdillon*, *Spital-Fields*.
- 1765 *Richard Bulkeley*, Esq; Secretary of the Province of *Nova Scotia*.
- 1766 *Joseph Banks*, Esq; LL. B. and Chancellor of *York*.
- 1766 The Rev. *John Benson*, D. D. Prebendary of *Canterbury*.
- 1766 The Rev. *Walter Bagot*, A. M. Rector of *Blythfield, Staffordshire*.
- 1767 The Rev. *William Bell*, D. D. Prebendary of *Westminster*.
- 1767 The Rev. *William Buller*, D. D. Prebendary of *Winchester*.
- 1768 The Rev. *John Bostock*, D. D. Canon of *Windsor*.
- 1786 The Rev. *Everard Buckworth*, LL. D. Prebendary of *Canterbury*.

Anthony

Members of the Society.

71

Time of
Admission.

- 1770 *Anthony Bacon, Esq;*
1772 The Rev. *Jonathan Boucker, A. M. Vi-*
car of *Epsom, Surry.*
1773 The Rev. *William Backhouse, D. D. Arch-*
deacon of *Canterbury.*
1775 The Rev. *William Barford, D. D. Pre-*
bendary of *Canterbury.*
1777 *John Braitwaite, Esq; New Cavendish-*
Street, Portland-Place.
1777 The Rev. *Henry Bathurst, LL. D. Canon*
of *Christ Church, Oxford.*
1777 The Rev. *Andrew Burnaby, D. D. Vicar*
of *Greenwich, Kent.*
1777 The Rev. *Nicholas Bacon, A. M. Vicar*
of *Coddenham, Suffolk.*
1778 *Philip Burton, Esq; Hatton-Garden.*
1778 The Rev. *Richard Beadon, D. D. Arch-*
deacon of *London.*
1782 The Rev. *Sir Thomas Broughton, of Brough-*
ton in Staffordshire.
1782 *John Bacon, Esq; Receiver of the First*
Fruits.
1782 *John Butler, Esq; of Nova Scotia.*
1783 The Rev. *Osmond Beauvoir, D. D.*
1784 *John Burbidge, Esq; of Cornwallis in*
Nova Scotia.

THE

Time of
Admission.

C.

- 1775 **T**HE Most Reverend *John* Lord Arch-
bishop of *Canterbury*.
- 1755 The Right Reverend *William* Lord Bi-
shop of *Chichester*.
- 1770 The Right Reverend *Edmund* Lord Bishop
of *Carlisle*.
- 1767 The Right Reverend *Beilby* Lord Bishop
of *Chester*.
- 1765 The Right Reverend *John* Lord Bishop
of *Clogher* in *Ireland*.
- 1763 *William Henry Chauncy*, Esq; *Edgcott*,
Northamptonshire.
- 1765 The Rev. *Myles Cooper*, LL. D. Rector
of *Sulhamsted Abbas*, *Berkshire*.
- 1771 The Rev. *Thomas Coker*, A. M. Rector
of *Deynton*, *Glocestershire*.
- 1772 *Joseph Cradock*, Esq; of *Gumley*, *Leicestershire*.
- 1773 The Rev. *Clayton Cracherode*, A. M. *Queen's-*
Square, *Westminster*.
- 1775 Colonel *Daniel Claus*.
- 1776 The Rev. *Henry Reginald Courtenay*, LL. D.
Rector of *St. George's*, *Hanover-Square*.
- 1779 *Richard Clarke*, Esq; Alderman of the
City of London.
- 1779 The Rev. *William Conybeare*, D. D. Rector
of *St. Botolph*, *Bishopsgate*.
- 1779 The Right Worshipful *Peter Calvert*,
LL. D. Dean of the *Arches*.
- 1783 Mr. *Robert Chapman*, of *Spilsby*, *Lincoln-*
shire.

The

Time of
Admission.

1783 The Rev. *Cooper*, D. D. Preben-
dary of *Durham*.

D.

1750 THE Right Reverend *John* Lord Bishop
of *Durham*.

1771 The Most Reverend *Robert* Lord Arch-
bishop of *Dublin*.

1778 The Right Reverend *Edward* Lord Bishop
of *St. David's*.

1758 The Rev. *Samuel Dickens*, D. D. Arch-
deacon of *Durham*.

1769 The Rev. *William Digby*, D. D. Dean of
Durham.

1769 The Rev. Mr. *Duché*, Chaplain to the
Asylum.

1769 The Rev. *John Douglas*, D. D. Residen-
tiary of *St. Paul's*.

1777 *Brampton Gurdon Dillingham*, Esq; of
Norwich.

1777 *Philip Debaney*, Esq; *Queen Anne Street*.

1777 The Rev. *Henry Jerome De Salis*, D. D.
Rector of *St. Antholin, London*.

1778 The Rev. *Thomas Dampier*, D. D. Dean
of *Rocheſter*.

1778 The Rev. *John Drake*, B. L. Rector of
Amerſham, Bucks.

1779 The Rev. *William Dodwell*, A. M.

1779 The Rev. *Charles Daubeny*, A. M. Fellow
of *Wincheſter College*.

K

The

Time of
Admission.

1779 The Rev. *Samuel Dennis*, D. D. President
of *St. John's College* in *Oxford*.

1780 *John English Dolben*, Esq;

1784 The Rev. *Thomas Drake*, D. D. Rector of
Mersham in *Kent*.

E.

1752 THE Honorable and Right Reverend
James Lord Bishop of *Ely*.

1777 The Right Reverend *John Lord Bishop* of
Exeter.

1776 *Charles Eyre*, Esq; of *Clapham*, *Surry*.

1778 The Rev. *Stephen Eaton*, A. M. Rector of
St. Ann's, *Soho*.

1783 The Rev. *Jeffery Eikins*, D. D. Dean of
Carlisle.

1785 The Rev. *John Eveleigh*, D. D. Provost
of *Oriel College*, *Oxford*.

F.

1749 THE Rev. *John Fountayne*, D. D. Dean
of *York*.

1758 *Thomas Edwards Freeman*, Esq; of *Batf-*
ord, *Gloucestershire*.

1765 *Michael Francklin*, Esq;

1769 The Rev. *Robert Poole Finch*, D. D. Pre-
bendary of *Westminster*.

1770 *William Franklin*, Esq;

1775 *John Frere*, Esq; of *Bedford Row*.

1775 Mr. *William Fowle*, *Red Lion Square*.

1776 *Gilbert Franklyn*, Esq; *Barbadoes*.

The

Time of
Admission.

- 1778 The Rev. *James Falconer*, D. D.
1783 Colonel *Edward Fanning*, LL. D. Lieu-
tenant-Governor of *Nova Scotia*.
1785 The Rev. *John Foley*, A. M. Rector of
Christ-Church, Spitalfields.

G.

- 1760 THE Right Reverend *Samuel* Lord
Bishop of *Glocester*.
1752 The Rev. *John Gooch*, D. D. Prebendary
of *Ely*.
1769 *Benjamin Goodison*, Esq; *Brompton-Row*.
1772 The Rev. *Samuel Glas*, D. D. Chaplain
in Ordinary to His Majesty.
1772 The Rev. *Peter Grand*, A. M. Rector of
Derham, Gloucestershire.
1776 *Peter Gaussen*, Esq;
1777 Sir *Philip Gibbes*, Bart. *Barbadoes*.
1779 *Robert Gosling*, Esq; *Lincoln's Inn Fields*.
1779 The Rev. *Edmund Garden*, Minister of St.
Botolph, Aldersgate.
1779 *John Goddard*, Esq; of *Woodford, Essex*.
1784 The Rev. *Charles De Guiffardiere*, Minister
of the *French Chapel at St. James's*.

H.

- 1747 THE Right Honorable and Right Re-
verend *James* Lord Bishop of *Here-
ford*.
1747 The Rev. *Richard Hotchkis*, A. M.

Time of
Admission.

- 1760 The Honorable and Reverend *John Harley*,
D. D. Dean of *Windsor*.
- 1761 *William Henry*, D. D.
- 1765 The Right Honorable *Thomas Harley*,
Alderman of *London*.
- 1765 The Rev. *Thomas Hollingbery*, D. D. Arch-
deacon of *Chichester*.
- 1771 The Rev. *Anthony Hamilton*, D. D. Arch-
deacon of *Colchester*.
- 1774 The Rev. *Reginald Heber*, A. M. Rector
of *Malpas, Cheshire*.
- 1775 The Rev. *George Horne*, D. D. Dean of
Canterbury.
- 1777 The Rev. *William Hemington*, D. D. Canon
of *Christ-Church, Oxford*.
- 1777 The Rev. *Samuel Horsley*, LL. D. Arch-
deacon of *St. Alban's*.
- 1778 The Rev. *Richard Hind*, D. D. Vicar of
Rochdale, Lancashire.
- 1779 The Rev. *George Watson Hand*, A. M.
Vicar of *St. Giles's, Cripplegate*.
- 1779 The Rev. *Luke Heslop*, B. D. Archdeacon
of *Buckingham*.
- 1780 *Samuel Hawkins*, Esq;
- 1783 The Rev. *John Hallam*, D. D. Dean of
Bristol.

I.

- 1767 **T**HE Rev. *Joseph Jane*, B. D. Rector
of *Iron Acton, Gloucestershire*.

The

Time of
Admission.

- 1768 The Rev. *Charles Inglis*, D. D.
1770 The Rev. *John Jeffreys*, D. D. Canon Re-
sidentary of *St. Paul's*.
1775 Sir *John Johnson*, of *Johnstown, New York*,
Bart. His Majesty's Superintendant
General and Inspector General of the
Indians in America.
1775 Colonel *Guy Johnson*, His Majesty's Su-
perintendant of the Six *Indian Nations*
and Confederates.
1779 The Rev. *Cyril Jackson*, D. D. Dean of
Christ-Church, Oxford.
1780 *Robert Jenner*, Esq;
1784 The Rev. *James Jones*, D. D. Rector of
St. Mary Somerset, London.

K.

- 1749 THE Right Honorable *Thomas Earl*
of *Kinnoul*.
1753 *Anthony Keck*, Esq; Serjeant at Law.
1762 The Rev. *Samuel Knight*, A. M. Rector
of *Stanwick, Northamptonshire*.
1765 *William Knox*, Esq;
1765 The Rev. *Joshua Kyte*, D. D. Rector of
Wendlebury, Oxfordshire.
1774 The Rev. *Richard Kaye*, LL. D. Dean
of *Lincoln*.
1776 The Rev. *Samuel Kettilby*, D. D. Rector
of *St. Bartholomew the Less*.
1778 The Rev. *Matthew Kenrick*, LL. D. Rector
of *Blechingley, Surry*.

THE

Time of
Admission.

L.

- 1764 **T**HE Right Reverend *Robert* Lord
Bishop of *London*.
- 1775 The Honorable and Right Reverend *James*
Lord Bishop of *Litchfield* and *Co-*
ventry.
- 1779 The Right Reverend *Thomas* Lord Bishop
of *Lincoln*.
- 1763 The Rev. *Thomas Lloyd*, D. D. Dean of
Bangor.
- 1764 The Rev. *John Lynch*, LL. D. Preben-
dary of *Canterbury*.
- 1765 *Thomas Lane*, Esq; Merchant in *London*.
- 1771 The Rev. *Michael Lort*, D. D. Rector of
St. Matthew, Friday-Street.
- 1771 The Rev. *John Lloyd*, D. D. Rector of
Stowe, Northamptonshire.
- 1771 The Rev. *William Lowth*, A. M. Pre-
bendary of *Winchester*.
- 1772 The Rev. *John Law*, D. D. Archdeacon
of *Rochester*.
- 1773 *Bennett Langton*, Esq; of *Langton, Lincoln-*
shire.
- 1773 *Peter Livius*, Esq; Chief Justice of *Quebec*.
- 1774 The Rev. *Egerton Leigh*, A. M. Archdea-
con of *Salop*.
- 1781 Mr. *Charles Lawson*, of *Manchester*.
- 1782 The Rev. *Edmund Lovell*, LL. D. Pre-
bendary of *Wells*.

The

THE

Time of
Admission.

1783 The Rev. *John Lockman*, D. D. Canon
of *Windsor*, and Clerk of the Closet
to His Royal Highness the Prince of
Wales.

M.

1783 *M*argaret Professor of Divinity, *Oxon*;
Timothy Neve, D. D.

1766 *Margaret* Professor of Divinity, *Cambridge*,
Zachary Brooke, D. D.

1753 *Charles Morton*, M. D. and F. R. S. Prin-
cipal Librarian of the *British Museum*.

1771 The Rev. *Robert Markham*, D. D. Rector
of *St. Mary, Whitechapel*.

1771 The Rev. *Robert Master*, D. D. Rector of
Croston, Lancashire.

1772 The Rev. *Spencer Madan*, D. D. Pre-
bendary of *Peterborough*.

1776 The Rev. *Edmund Mapletost*, A. M. Fel-
low of *Christ's College, Cambridge*.

1778 The Rev. *Joseph Milner*, D. D. Rector
of *Ditton, Kent*.

1778 *Charles Marshall*, Esq; of *Pampisford, Cam-*
bridgeshire.

1778 The Rev. *John Frederic Mieg*, D. D. of
Heidleburg.

1781 The Rev. *John Marsden*, D. D. Rector
of *Bolton Percy, Yorkshire*.

1782 The Rev. *John Moore*, A. M. Rector of
St. Michael Bassishaw, London.

THE

Time of
Admission.

N.

- 1777 **T**HE Right Reverend *Lewis* Lord
Bishop of *Norwich*.
1766 Sir *Roger Newdigate*, Bart.
1775 The Rev. *Richard Nicoll*, D. D. Chancel-
lor of *Wells*.

O.

- 1773 **T**HE Right Reverend *John* Lord Bi-
shop of *Oxford*.
1744 General *Oglethorpe*, *Grosvenor-Street*.
1767 The Rev. *Newton Ogle*, D. D. Dean of
Winchester.
1779 The Rev. *Arthur Onslow*, A. M. Canon of
Christ-Church, Oxford.
1782 *Henry Hoyle Oddie*, Esq; Solicitor in
Chancery.

P.

- 1770 **T**HE Right Reverend *John* Lord
Bishop of *Peterborough*.
1743 The Rev. *Vincent Perronet*, A. M. Rector
of *Shoreham, Kent*.
1754 *John Pownall*, Esq; Commissioner of the
Customs.
1758 The Hon. *Thomas Pownall*, *Albemarle-Street*.
1764 The Rev. *Charles Poyntz*, D. D. Pre-
bendary of *Durham*.
1765 *William Parker*, D. D. Rector of *St. James,*
Westminster.

Mr.

Time of
Admission.

- 1772 Mr. *William Pitfield*, of *Exeter*.
 1780 *Jacob Preston*, Esq; of *Beeſton* in *Norfolk*.
 1781 Mr. *Peter Perchard*, Merchant in *London*.
 1782 The Rev. Dr. *Proby*, Dean of *Lichfield*.
 1784 The Rev. *Robert Price*, L. L. D. Fellow
 of *All Souls College, Oxford*.
 1785 Sir *William Pepperell*, Bart.
 1785 His Excellency *John Parr*, Esq; Governor
 of *Nova Scotia*.

Q.

- 1765 THE Rev. *Nutcombe Quicke*, LL. B.
 Chancellor of the Church of *Exeter*.

R.

- 1752 THE Right Reverend *John Lord Bi-*
 shop of *Rocheſter*.
 1776 The Right Honorable the Earl of *Radnor*.
 1772 *Regius* Profeſſor of Divinity, *Cambridge*,
 the Rev. *Richard Watſon*, D. D.
 1783 *Regius* Profeſſor of Divinity, *Oxford*, the
 Rev. *John Randolph*, D. D. and Canon
 of *Chriſt-Church*.
 1763 The Rev. *John Rotheram*, A. M.
 1779 Mr. *Jefſe Ruſſell*.
 1784 The Rev. *Houſton Ratcliffe*, D. D. Rec-
 tor of *Gillingham, Kent*.

L

THE

Time of
Admission.

S.

- 1749 **T**HE Honorable and Right Reverend
Shute Lord Bishop of *Salisbury*.
- 1780 Sir *John Skynner*, Knt. Lord Chief Baron
of the Court of *Exchequer*.
- 1771 *William Stevens*, Esq; Treasurer to *Queen
Anne's Bounty*.
- 1772 *Henry Southby*, Esq; of *Caversham, Ox-
fordshire*.
- 1774 *John Shapleigh*, Esq; of *New Court, Devon*.
- 1776 The Rev. *Richard Shepherd*, B. D.
- 1776 The Rev. *Samuel Smith*, D. D. Master of
Westminster School.
- 1781 The Rev. *John Strachey*, LL. D. Archdea-
con of *Suffolk*, and Chaplain inordi-
nary to His Majesty.
- 1781 *John Swale*, Esq;
- 1784 *Charles Spooner*, Esq;
- 1784 The Rev. *Andrew St. John*, D. D. Dean
of *Worcester*.
- 1785 The Rev. *John Sturges*, D. D. Chancellor
of *Winchester*.
- 1785 *Granville Sbarpe*, Esq;

T.

- 1743 **T**HE Rev. *Josiah Tucker*, D. D. Dean
of *Glocester*.
- 1749 *John Thornton*, Esq; of *Clapham*.
- 1752 The Rev. *Thomas Tanner*, D. D. Preben-
dary of *Canterbury*.

The

Time of
Admission

- 1754 The Rev. *Thomas Townson*, D. D. Rector
of *Malpas, Cheshire*.
1764 The Rev. *Charles Tarrant*, D. D. Dean of
Peterborough.
1766 *John Townson*, Esq; Merchant in *London*.
1766 Major-General *William Tryon*.
1766 The Rev. *Edward Tew*, A. M.
1778 The Rev. *Thomas Taylor*, LL. B. Rector
of *Wootton* in *Surry*, and Chaplain in
Ordinary to His Majesty.

V.

- 1760 THE Reverend Sir *Henry Vane*, Bart.
D. D. Prebendary of *Durham*.
1776 The Rev. *William Vyse*, LL. D. Canon
Residentiary of *Lichfield*.
1779 The Rev. *William Vincent*, D. D. Chaplain
in Ordinary to His Majesty, and Sub-
Almoner.
1785 The Honorable and Reverend Mr. *Vernon*,
Chaplain in Ordinary to His
Majesty.

W.

- 1770 THE Honorable and Right Reverend
Brownlow Lord Bishop of *Winchester*.
1775 The Right Reverend *Richard* Lord Bishop
of *Worcester*.
1737 The Rev. *Thomas Williams*, of *Mertbyr*,
Prebendary of *Brecknock*.

Time of
Admission.

- 1763 The Rev. *John Waring*, A. M.
 1764 The Rev. *George Wollaston*, D. D. Rector
 of *St. Mary, Aldermary*.
 1769 The Rev. *Gustavus Antony Wachsel*, D. D.
 1771 The Rev. *Thomas Winstanley*, A. M. Rector
 of *St. Dunstan in the East*.
 1774 The Rev. Mr. *Walter*.
 1777 Mr. *Thomas Wilson*, of *Scraptoft, Leicestershire*.
 1778 *John Weston*, Esq; *Hatton Garden*.
 1780 The Rev. *Phipps Weston*, Canon Residentiary
 of *Wells*.
 1781 The Rev. *Francis Wollaston*, LL. B. Precentor
 of *St. David's*.
 1783 *Richard Warren*, M. D.
 1784 The Rev. *Edward Wilson*, D. D. Rector
 of *Ashurst, Sussex*.

Y.

1756 **T**HE Most Reverend *William Lord*
 Archbishop of *York*, Lord Almoner.

MEMBERS

MEMBERS by Charter.

- 1 THE Archbishop of *Canterbury*.
 - 2 The Archbishop of *York*.
 - 3 The Bishop of *London*.
 - 4 The Bishop of *Ely*.
 - 5 The Lord Almoner.
 - 6 The Dean of *Westminster*.
 - 7 The Dean of *St. Paul's*.
 - 8 The Archdeacon of *London*.
 - 9 { The Two Regius Professors { of Divinity in
The Two Margaret Professors { *Oxford* and
Cambridge.
-

LADIES

LADIES Annual Subscribers.

THE Honorable Mrs. *George Talbot.*
Mrs. *Palmer.*

Mrs. *Langton.*

Miss *Elizabeth Langton*, of *Langton, Lincoln-*
shire.

Dowager Lady *Isham.*

Mrs. *Eleanor Frere.*

Mrs. *Mathew*, of *Westham.*

Right Honorable Lady *Lucy Meyrick.*

Mrs. *Ann Carey*, of *Bristol.*

Mrs. *Lonsdale*, of *Stathern.*

Mrs. *Catherine Pennant.*

A LIST

A LIST of the
BISHOPS, DEANS, &c.

Who have PREACHED before

*The SOCIETY for the Propagation of
the Gospel in Foreign Parts.*

Anno.

- 1701 **T**HE Reverend Dr. *Willis*, Dean of
Lincoln.
- 1702 The Lord Bishop of *Worcester*, Dr. *Lloyd*,
not printed.
- 1703 The Lord Bishop of *Sarum*, Dr. *Burnet*.
- 1704 The Lord Bishop of *Lichfield* and *Coven-*
try, Dr. *Hough*.
- 1705 The Lord Bishop of *Chichester*, Dr. *Wil-*
liams.
- 1706 The Lord Bishop of *St. Asaph*, Dr. *Bever-*
ridge.
- 1707 The Reverend Dr. *Stanley*, Dean of *St.*
Asaph.
- 1708 The Lord Bishop of *Chester*, Sir *William*
Dawes.
- 1709 The Lord Bishop of *Norwich*, Dr. *Trimnel*.

1710

- 1710 The Lord Bishop of *St. Asaph*, Dr. *Fleetwood*.
1711 The Reverend Dr. *Kennet*, Dean of *Peterborough*.
1712 The Lord Bishop of *Ely*, Dr. *Moore*.
1713 The Reverend Dr. *Stanhope*, Dean of *Canterbury*.
1714 The Lord Bishop of *Clogher*, Dr. *Ash*.
1715 The Reverend Dr. *Sherlock*, Dean of *Chichester*.
1716 The Reverend Mr. *Hayley*, Canon Residentiary of *Chichester*.
1717 The Lord Bishop of *Hereford*, Dr. *Bisse*.
1718 The Lord Bishop of *Lichfield* and *Conventry*, Dr. *Chandler*.
1719 The Lord Bishop of *Carlisle*, Dr. *Bradford*.
1720 The Reverend Dr. *Waddington*.
1721 The Lord Bishop of *Bristol*, Dr. *Bolter*.
1722 The Reverend Dr. *Waugh*, Dean of *Glocester*.
1723 The Lord Bishop of *Ely*, Dr. *Greene*.
1724 The Lord Bishop of *St. Asaph*, Dr. *Wynn*.
1725 The Lord Bishop of *Glocester*, Dr. *Wilcocks*.
1726 The Lord Bishop of *Norwich*, Dr. *Leng*.
1727 The Lord Bishop of *Lincoln*, Dr. *Reynolds*.
1728 The Lord Bishop of *Hereford*, Dr. *Egerton*.

- 1729 The Reverend Dr. *Pearce*.
1730 The Reverend Dr. *Denne*, Archdeacon of
Rocheſter.
1731 The Reverend Dr. *Berkeley*, Dean of *Lon-*
donderry.
1732 The Lord Biſhop of *Lichfield* and *Coven-*
try, Dr. *Smallbrooke*.
1733 The Reverend Dr. *Maddox*, Dean of *Wells*.
1734 The Lord Biſhop of *Chicheſter*, Dr. *Hare*.
1735 The Reverend Dr. *Lynch*, Dean of *Can-*
terbury.
1736 The Lord Biſhop of *St. David's*, Dr.
Clagget.
1737 The Lord Biſhop of *Bangor*, Dr. *Herring*.
1738 The Lord Biſhop of *Briſtol*, Dr. *Butler*.
1739 The Lord Biſhop of *Gloceſter*, Dr. *Benſon*.
1740 The Lord Biſhop of *Oxford*, Dr. *Secker*.
1741 The Rev. Dr. *Stebbing*, Chancellor of
Sarum.
1742 The Lord Biſhop of *Chicheſter*, Dr. *Mawſon*.
1743 The Lord Biſhop of *Landaff*, Dr. *Gilbert*.
1744 The Reverend Dr. *Bearcroft*, Secretary of
the Society.
1745 The Lord Biſhop of *Bangor*, Dr. *Hutton*.
1746 The Lord Biſhop of *Lincoln*, Dr. *Thomas*.
1747 The Lord Biſhop of *St. Aſaph*, Dr. *Liſle*.
1748 The Reverend Dr. *George*, Dean of *Lincoln*.

- 1749 The Lord Bishop of *St. David's*, Dr. *Trevor*.
1750 The Lord Bishop of *Peterborough*, Dr. *Thomas*.
1751 The Lord Bishop of *Carlisle*, Dr. *Osbaldiston*.
1753 The Lord Bishop of *Landaff*, Dr. *Cresset*.
1754 The Lord Bishop of *St. Asaph*, Dr. *Drummond*.
1755 The Lord Bishop of *Norwich*, Dr. *Hayter*.
1756 The Lord Bishop of *Lichfield* and *Coventry*, Dr. *Cornwallis*.
1757 The Lord Bishop of *Chester*, Dr. *Keene*.
1758 The Lord Bishop of *Glocester*, Dr. *Johnson*.
1759 The Lord Bishop of *St. David's*, Dr. *Ellis*.
1760 The Lord Bishop of *Chichester*, Dr. *Ashburnham*.
1761 The Lord Bishop of *Landaff*, Dr. *Newcome*.
1762 The Lord Bishop of *Oxford*, Dr. *Hume*.
1763 The Lord Bishop of *Bangor*, Dr. *Egerton*.
1764 The Lord Bishop of *Peterborough*, Dr. *Terrick*.
1765 The Lord Bishop of *Norwich*, Dr. *Yonge*.
1766 The Lord Bishop of *Glocester*, Dr. *Warburton*.
1767 The Lord Bishop of *Landaff*, Dr. *Ewer*.
1768 The Lord Bishop of *Lincoln*, Dr. *Green*.
1769 The Lord Bishop of *Bristol*, Dr. *Newton*.

- 1770 The Lord Bishop of *Exeter*, Dr. *Keppel*.
1771 The Lord Bishop of *Oxford*, Dr. *Lowth*.
1772 The Lord Bishop of *St. David's*, Dr. *Moss*.
1773 The Lord Bishop of *St. Asaph*, Dr. *Shiple*.
1774 The Lord Bishop of *Carlisle*, Dr. *Law*.
1775 The Lord Bishop of *Landaff*, Dr. *Barrington*.
1776 The Lord Bishop of *Peterborough*, Dr. *Hinchliffe*.
1777 His Grace the Lord Archbishop of *York*,
Dr. *Markham*.
1778 The Lord Bishop of *Worcester*, Dr. *North*.
1779 The Lord Bishop of *St. David's*, Dr. *Yorke*.
1780 The Lord Bishop of *Rocheſter*, Dr. *John Thomas*.
1781 The Lord Bishop of *Lichfield and Coventry*, Dr. *Richard Hurd*.
1782 The Lord Bishop of *Bangor*, Dr. *John Moore*.
1783 The Lord Bishop of *Cheſter*, Dr. *Beilby Porteus*.
1784 The Lord Bishop of *Oxford*, Dr. *John Butler*.
1785 The Lord Bishop of *Exeter*, Dr. *John Roſs*.



The Form of a LEGACY to this SOCIETY.

ITEM, *I give to the Incorporated SOCIETY, for the Propagation of the Gospel in Foreign Parts, the sum of* _____ *to be raised and paid by and out of all my ready money, plate, goods, and personal effects, which by law I may or can charge with the payment of the same (and not out of any part of my lands, tenements, or hereditaments) and to be applied towards carrying on the charitable purposes for which the said Society was incorporated.*

The above Form is necessary, as the Society cannot by law be intitled to any legacies which are ordered to be raised, or paid out of lands, or real estates.

Direct to the Rev. Dr. Morice, in Hatton-Garden, their SECRETARY;

And to Calvert Clapham, Esq; in Dartmouth-Street, Westminster, their TREASURER.

